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Dr. Dix is a racy writer, and no one will grow weary over his pages. Perhaps he is sometimes too racy, and indulges in linguistic capers not quite in keeping with the solemn picture in clerical robes which one always sees when one thinks of him. Thus he tells us that after 1526 English navigators "came to the front," that Colden "made no figure," and that on the accession of Governor Coot to office in 1697, "as a seaman might have expressed it, the wind had now come out dead ahead, and was kicking up a deadly sea." But these eccentricities of expression are not frequent, and they may be overlooked as indications of a keen sense of humor which it is difficult always to keep within bounds, and for which the reader is grateful, notwithstanding its transgressions. Dr. Dix enlivens his pages also with abundant extracts from letters, newspapers, and parish records of the colonial period, and has been careful to preserve intact the amusing spelling and punctuation.

Though his style is thus racy, and though the reader is lured from chapter to chapter by its easy flow, the substance of the history is not very important. Though pleased with the story, one cannot easily convince himself that it is worth while, unless for the purpose of recreation, to spend his time over a lengthy record of the squabbles of the first rector with the successive English governors, of a service attended by the Free Masons, or of the several dates when the steeple was struck by lightning. But if one has leisure for such events, he will find an abundance of them here.

If Dr. Dix sometimes descends from the heights of classical expression to the level of popular speech, he does not leave us in doubt that he is fully conscious of his dignity as a representative of "the church." He frequently speaks of the Protestant denominations other than his own as "sects." Is it worthy of a Christian gentleman to do so? Is it wise for an Episcopal minister to do so? This tone of feeling does not attract people to the church where it prevails. Even the Roman Catholics are learning its offensive and dangerous character, and are abandoning it.

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THE LIFE OF FATHER HECKER. By WALTER ELLIOTT. Introduction by Most Rev. John Ireland, D.D., Archbishop of St. Paul, Minn. Fourth edition. New York: The Columbus Press, 1898. Pp. xvii + 428. \$1.

ARCHBISHOP IRELAND'S commendation of Father Hecker and of this account of his life does not spring, it is probable, from any very

profound sympathy with Hecker's mystical piety and evangelical zeal, but rather from his agreement with Hecker in maintaining that Roman Catholicism, if it would succeed in America, must 'accept American ideas of liberty, and in general adapt itself to American conditions. The biography is the work of an astute churchman, who loses no opportunity to emphasize the failings of Protestantism, and who so marshals his materials as to seem to show that, given a man profoundly moved by the Spirit of God and submissive to his influence, the acceptance of the Roman Catholic church as the only authoritative and valid form of Christianity and expression of the divine will is inevitable. The facts of Hecker's life are so represented as to make the impression that divine providence was leading him step by step and preparing him for his career, which he would have us believe was of momentous importance for the advancement of the kingdom of God. Son of a pious German Methodist widow, Hecker was placed early at work in a small bakery with his elder brothers. When about fifteen years of age, although his educational advantages had been slight, we find him deeply interested, with his brothers, in a socialistic propaganda that was being carried on in New York, and addressing the workingmen on socialistic themes. A few years later he became deeply interested in the Transcendental movement, chiefly through O. A. Brownson, who passed through several denominations and various phases of thought, and became a Roman Catholic shortly before Hecker. An effort to grapple with the great mysteries of religion and philosophy without adequate preparatory studies made him morbid and incapacitated him for business. Some months at Brook Farm, where he formed the acquaintance and enjoyed the instruction of G. Ripley, G. W. Curtis, C. A. Dana, Emerson, and other Transcendentalists, completed his alienation from evangelical Christianity, but left him in a state of utter bewilderment. His diaries and letters written at this time are full of earnest longings after perfection, but are often incoherent and sometimes full of despair. A short residence at Fruitlands convinced him of the inadequacy of Alcott's philosophizings. He had adopted vegetarian diet, and injured his health at this time by extreme asceticism. Returning to New York, he resumed his physical labors, but soon found this life unendurable, and again and again withdrew for study and meditation. High-Church Anglicanism, to which his attention had been directed, failed to satisfy him. What he knew of the corruptions of Catholicism made him extremely reluctant to seek relief in its bosom; but he was at last led to confer with various

priests and prelates, and to suppose that he found in this great organization precisely what was necessary for his peace of mind. After much consultation with his superiors, he sought admission to the Redemptorist Order, and was sent to Belgium for training. He proved utterly unequal to the mastery of any course of study, and was regarded as a fool and treated as a menial; but his profound mysticism and his earnest strivings for perfection impressed some of his teachers, and he was at last ordained to the priesthood. With great difficulty he mastered enough Latin for his purposes and became skilled in public speaking. Along with several other converts with whom he had from the first been associated, he returned to the United States in 1851, now thirty-one years of age, and began holding revival services in various localities. Adopting with modifications the methods that were being successfully employed by evangelical denominations, the fervor of their preaching led to many apparent conversions. Trouble arose between the missionaries and the Redemptorist authorities (1857). Hecker went to Rome and was there expelled from the order by the general; but he gained the friendship of several of the cardinals, and at last of Pius IX., and, after seven months of patient effort, succeeded in getting for himself and his associates honorable release from the order and permission to form a new community for evangelistic effort. In this he was supported by several of the leading American prelates, who believed that these men were faithful Catholics and that their methods were calculated to win multitudes of Protestants to the faith. The new community is popularly known as the Paulist Fathers. His position is well defined by himself as follows: "A Paulist, as a distinct species of a religious man, is one who is alive to the pressing needs of the church at the present time, and feels called to labor specially with the means fitted to supply them. And what a member of another religious community might do from that divine guidance which is external, the Paulist does from the promptings of the indwelling Holy Spirit." He laid great stress on individuality as "an integral and conspicuous element in the life of the Paulist." No Protestant could preach with more insistent earnestness the doctrine of regeneration by the Holy Spirit without the mediation of anything human.

That such teaching should have been tolerated by the hierarchy was due to the fact that the Paulists professed absolute obedience to the pope and accepted his infallibility. The pope, under Jesuit influence, was ready to employ any loyal agency that would win favor for the church in republican America.

Early austerities and excessive labors made of Hecker a physical wreck when little more than fifty years of age, and the last years of his life were full of weakness and suffering. Space does not permit any account of his important literary labors or of his popular lecturing against Protestantism. That he was deeply in earnest it is difficult to doubt. He did not apparently feel the incongruity of his evangelical preaching with his profession of subjection to a corrupt hierarchy. The writer of this biography no doubt counts upon finding many confused and perplexed minds that will be led by his narrative to ignore or accept the papal system, with all its tyranny and corruption, for the sake of the evangelical zeal of the Paulists. ALBERT HENRY NEWMAN.

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DE GRATIA CHRISTI ET DE LIBERO ARBITRIO. Sancti Thomæ Aquinatis Doctrinam breviter exposuit atque cum doctrina definita et cum sentiis protestantium comparavit DR. K. KROGH-TÖNNING. Christianiæ: apud Jacob Dybwad, A. W. Brögger, 1898. Pp. 87. Kr. 2.40. [Videnskabsselsk. Skrifter, II, Hist-filos. Kl., 1898, 2.]

THIS dissertation was read before the Christiania society of sciences, and is handsomely printed as part of the proceedings of this body. The author apologizes for his imperfect Latinity, due to absolute lack of experience in writing the language; but it seems to the reviewer to be very passable. One might read half through the dissertation before making up his mind whether the author is a Lutheran or a Catholic. He seems to be a nominal Lutheran, but, like English High-Church men, he has become enamored of Roman Catholic theology, and repudiates the distinctive teachings of Luther. The purpose of the writer is to demonstrate the absolute falsity of the vulgar opinion that "the Christian church itself of the Middle Ages, and likewise the Roman church of the following centuries, succumbed to semi-Pelagian errors." The author scouts the "miserable opinions" to which Luther gave currency, that St. Thomas is "the reservoir and depository of all heresy, error, and obliteration of the gospel," and maintains that he and the Roman church, whose recognized "doctor" he has long been, represent the true evangelical teaching regarding grace and free will, intermediate between semi-Pelagianism and the extravagant exaggerations of Augustinianism set forth by Luther and some of his followers.